

the Chaplain

Patriotism—Outdated or Updated?

By Paul Simon

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**The Fighting Parson
of the American Revolution**

By Caspar Nannes

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Sunday on Saipan
By Robert F. Hemphill

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**Unrecognized Ally:
The Church Page Editor**
By H. Irvine Hare

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When Father Is a Chaplain
By Bonnie Newton

**JULY-OCTOBER
1971**

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NOTE: All writers whose materials appear in this magazine present their personal views. Unless otherwise stated, these views do not necessarily represent the official position of the General Commission or of any governmental or private agency to which the writer may be related.

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VETERANS ADMINISTRATION
AND CIVIL AIR PATROL**

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*All scripture quotations, unless otherwise designated
are from the Revised Standard Version of the Bible.*

Fond Farewell!



L-R: Dr. Lawrence P. Fitzgerald and
Dr. A. Ray Appelquist

WITH THIS ISSUE we want to pay warm and sincere tribute to Dr. Lawrence P. Fitzgerald who has been our chief journalist since he came to the Commission in 1957. The above photo shows the genial Larry with Ray Appelquist at the 50th anniversary meetings of the General Commission in April 1967. Larry has supervised the preparation of dozens of pamphlets, books and individual issues of both LINK and CHAPLAIN magazines. He brought to his task not only substantial editorial skills but also deep Christian commitment to the ministry of the printed word. We who have been Larry's office colleagues have been enriched by daily association with him. The strong, quiet witness of his faith has been felt by all of us and we are better people for having been privileged to know and work with him.

In the retirement activities which lie ahead we wish for Larry and Frances many leisurely, interesting and varied activities without the pressures of magazine deadlines and the presence of gremlins in the copy. God's best to you both in all the years ahead.

—A.R.A.

After Fourteen Years

FOURTEEN YEARS makes up a big hunk of a man's life. I came to The General Commission in 1957 to edit THE LINK and to work with publications here. And now after fourteen years comes retirement.

Earlier, in 1945, I had dedicated my life to religious journalism after reading in a Special Services Library in Soissons, France, a book by Walter Campbell entitled *Writing Nonfiction*.

In visits on the field I have often spoken to you chaplains on "The Ministry of the Printed Page." It is a ministry of education, of inspiration, and transformation. And, too, I have spoken of the importance of the written word. There is the spoken word, there is the written word, and there is the living word.

It is said that the French writer Balzac preferred the written word to the spoken. Once he spent an entire evening with friends who talked about everything in general, but said nothing of significance. Then when he got home, he went into his study, took off his coat, rubbed his hands; then regarding the books of the masters on his shelves, cried: "Now for some real people!"

I want to thank all of you for the support you have given our publications. As I have traveled on the field, one of the joys that has come to me is the bright and happy response I've received when I was introduced as "the Editor of THE LINK."

I would like to pay tribute to my coworkers here at the Commission, for getting out a magazine is a cooperative enterprise. I have had the finest help.

We need the help of one another and we need the help of Almighty God. I like that line attributed to Loretta Young: "Every day, no matter what I'm doing, I say, Lord, I'll do the best I can, and you do the rest."

The Lord be with you, everyone. My college president used to say: "The future is as bright as the promises of God." How true! I pass on this word of hope.

Cordially,
Larry Fitzgerald

Patriotism--

Outdated or Updated?

By Paul Simon

IS PATRIOTISM outmoded? Or is it merely that a reassessment of the old patriotic values is in order? Is it still possible today to say "I love my country" without being hypocritical or without being maudlin or without being phony? Is loyalty to country dangerous, causing international conflicts?

What is wrong with traditional patriotism?

It is not patriotism — properly understood — that has been tried and failed. It is we who have failed. We are like Pogo in the comic strip when he said, "We have met the enemy and they is us!"

We have failed wherever we have lost sight of our ideals, where we have substituted meaningless phrases for living ideals. It is this failure that our younger fellow citizens question. It is the unfinished business on our nations' agendas of

public business that is causing us most of our difficulties.

In mentioning our shortcomings we must be careful not to feel that we are the victims of "bad times." We can take solace from the inscription on the wall of a European church: "This church was built in the worst of times." It can truly be said that mature people are made not only out of good times but also out of bad times.

There are some hopeful signs. There is a deep-seated — and healthy — desire on the part of young people to improve our society. While it sometimes is unfortunately expressed in extreme forms, our youths' interest in correcting the ills which plague us is a major sign of hope for our nations.

This idealistic approach on the part of some of the young leads to a healthy questioning of what our

society is and is not doing. Many of us make an error of becoming overly defensive whenever this questioning suggests that mistakes have been made. It is always time for admitting our mistakes. A change in approach is sometimes hard to achieve in government or business or the church, because it implies past mistakes of judgment. The reality is that we should be willing and prepared to reverse or shift gears without implication of dishonor.

“Patriotism” that is simply a defense of the status quo, which is unwilling to see the need for improvement, which does not recognize the possibility of a nation headed by human beings making mistakes, does no service to any nation. The person who says to a citizen of Guatemala, “I am better than you because I am a citizen of the United States” — or Canada — is not a patriot but a fool.

It is not enough to say, “I love my country.” We must say instead, “I love my country enough to do what must be done to make it a better place in which to live — not just for myself and my family— but also for my fellow citizens as well.” That type of patriotism will always be needed.

Part of the success of our nation has been its ability to accommodate change at the appropriate time. Our countries on the North American continent are still young. We must be cautious about introducing hardening of the arteries into what are otherwise still young bodies. We

must not falter in our ability to make improvements. This means we must admit past mistakes. The determination — and the patience — to right a wrong is meaningful and rewarding. Continuous denunciation and vilification of the shortcomings of the system or defense and support of only one way of doing things are a disservice to a nation.

Another disservice is violence. Anger and sadness and grievances must be constructively directed and rationally channeled. Ills in our society are never cured by violence. No lesson could be more clear.

RALPH NADER is usually described as a crusader. I prefer to think of him as a patriot. Someone has said that the job of government officials is to do their tasks well enough so that periodic crusades are unnecessary. I like to think of all citizens meeting our individual responsibilities, so that crusades would become unnecessary. This, it seems to me, is what Ralph Nader in essence is doing. Where he sees a wrong, he points to what he thinks ought to be done to make a right.

Nader is actively seeking to restore quality to life, to make life better for all. Is this not patriotism of the highest order?

There is a tendency to think of patriotism in terms of flying the flag on holidays, or singing the national anthem at public events. But patriotism is not an occasional

thing. Patriotism is an everyday responsibility, to be shared and worked at by citizens 365 days a year.

As the late Adlai Stevenson put it, "What do we mean by patriotism in the context of our times? I venture to suggest that what we mean is a sense of national responsibility . . . — to walk in it in serenity and wisdom, with self-respect of all mankind; a patriotism that puts country ahead of self; a patriotism which is not short, frenzied outbursts of emotion, but the tranquil and steady dedication of a lifetime. The dedication of a lifetime — these are words that are easy to utter, but this is a mighty assignment. For it is often easier to fight for principles than to live up to them."

What is wrong, in fact, with defining patriotism as *the active pursuit by all citizens of the highest ideals for which a nation can strive*? This definition allows us to salute the flag with a greater sense of pride, sing our national anthem with gusto and a real sense of enthusiasm, while at the same time working toward such meaningful goals as better housing, higher incomes, a cleaner environment with a realization that all of our citizens are sharing in the pursuit of a common cause.

Let me add that I am not unmindful of the responsibilities of those of us who serve in public life. It is easy enough for us to ask the full measure of citizenship and patri-

otism from every citizen. We as public officials must be willing to exercise restraint where necessary, to speak boldly when called for, and to lead when required.

Those of us in public places must restore public confidence in the honesty and credibility of government officials. In my own case, I have voluntarily disclosed my income in detail for the sixteen years I have been in public life as a step in the direction of letting the public know that my motive is not to put a dollar in my pocket. I have tried also to be conscious that the public deserves to know what is going on. There are no real secrets in public life and there is no reason to pretend so. Public disclosure of income and the disclosure of truth to the public are, it seems to me, two principles which must remain in the forefront for all of us who run for election and seek to serve the public.

We also must strive for the ability to "disagree without being disagreeable." We may not like what someone else thinks or says, but we must relearn tolerance of the views of others. This is an essential element in patriotism. We must adhere to the principle of freedom of expression.

In a similar vein, we must be less suspicious of other people's motives. When others advance programs or philosophies or points of view opposed to ours, we must be able to question their views but not their motives. Disruption of an orderly

society comes when we begin to question each other's motives.

It is, finally, this disparity between what we say we believe and what we actually do that causes the major problem. The obvious disparity between rich and poor, white and non-white, privileged and lowly, has become a major concern of many. The poor among us do not understand our massive investment in armaments. They do understand hunger, disease, and the lack of money. Many of our young people do not agree with our commitment in South Vietnam. They do understand that many of their friends

have died there. Our senior citizens do not understand what causes inflation. They do understand that their pension checks don't allow them to live in the dignity we say we want them to have. The solution is a true exercise of patriotism — a determination to mesh word and deed together in a bond that proclaims loud and clear for all to hear, "We are a nation whose citizens dream dreams that become reality, hold hopes that become meaningful, and serve their fellow citizens in the pursuit of the common goal of a better life for all."

END

I look
to see
the rain
refresh
the earth
and sky,
and
wonder
why it
hurts
so much
to cry.

—D. Gardner

The Fighting Parson of the American Revolution

By Caspar Nannes



L-R: The Rev. W. W. Pendleton, current rector of Emmanuel Episcopal Church in Woodstock, Va., is interviewed by Author Caspar Nannes. The present sanctuary stands on the exact spot where the original small log church of Muhlenberg's day was built.

The Time: A Sunday morning in January 1776.

The Place: Emmanuel Anglican Church at Woodstock, Virginia.

THE youthful rector of the par-Muhlenberg announced, "is taken
ish stood tall in the pulpit and from the third chapter of the Book
surveyed the crowded church. He of Ecclesiastes. It begins, 'To every-
looked beyond the jammed pewsthing there is a season, and a time
through the windows to the church-to every purpose under the
yard and the cemetery, and sawheaven.'
there more people waiting anxiously "In the language of the Holy
to hear what he had to say. Writ there is a time for all things,
"My text," the Rev. John Peter a time to preach and a time to pray,

but those times have passed away. There is a time to fight, and that time has now come."

Muhlenberg raised his hands and pronounced the benediction to the hushed gathering, stood silent for a moment, and then quickly ripped off his clerical garb and stood resplendent before the congregation in the uniform of a colonel of the militia.

The congregation impulsively arose and began singing Martin Luther's great hymn, "A Mighty Fortress Is Our God."

"Beat the drums," he ordered drummers who suddenly appeared at the church doors. They did. Then Muhlenberg's strong voice rang out again, calling for men to enlist in his regiment — the Eighth German Regiment. Its flag was a salmon-colored silk banner with a broad fringe of the same hue. In the center was a scroll inscribed, "VIII Virga Regt." It was a regiment to serve with glory in the Revolutionary War.

On that day when Muhlenberg called for joiners more than three hundred men enrolled.

General Charles Lee, commander of the forces in the south, in reporting that efforts of the British to land troops off the coast were repulsed by Virginia and North Carolina soldiers, said:

"I know not which corps I have the greatest reason to be pleased with, Muhlenberg's Virginians or the North Carolina troops; they both were equally alert, zealous and



The present church, built in 1881, burned down in 1900, except for the outside walls and tower. It seats 300 worshippers.

spirited."

Lee later wrote, "Muhlenberg's regiment was not only the most complete of the province, but I believe of the whole continent. It was not only the most complete in numbers but the best armed, clothed and equipped for immediate service."

John Peter Gabriel Muhlenberg, later shortened to Peter Muhlenberg, was destined to fame despite his reluctance to accept honors so eagerly sought by others. Born October 1, 1746, near Philadelphia, one of six sons of the Rev. Henry Melchoir Muhlenberg, "the father of American Lutheranism," the future general early displayed those leadership qualities that stood with

him throughout his life.

In a letter in 1774, when he was only 28, Muhlenberg wrote, "The times are getting troublesome with us, and begin to wear a hostile appearance. Independent companies are forming in every county, and politics engross all conversations. I had thrown up my commission as chairman of the Committee of Correspondence, and of magistrate likewise, but last week we had a general election in the county for a great committee and I am again chosen chairman, so that, whether I choose or not, I am to be a politician."

BUT MUHLENBERG was to be a clergyman and warrior first. As a boy, Peter, and his sister, Eva, were left in the care of a well-educated English woman at New Hanover, Pennsylvania. This circumstance was to have a great impact upon his later career, for it was due to this lady that he learned to speak English with the same facility as German. Years later when the first Episcopal parish was formed at Woodstock in 1770 the vestry sought a clergyman who could speak both German and English as there were numerous Germans located in the area. The post was tendered to the young Lutheran minister from Pennsylvania upon the condition that he go to London and be ordained to the Anglican priesthood. This was done, and Muhlenberg was ordained by the Bishop of London on April 23, 1772, while retaining his Lutheran ministry. At



In front of the church a small white sign reads:

Emmanuel Episcopal Church, Beckford Parish, Rev. W. W. Pendleton, Rector

General Peter Muhlenberg was the first rector of this church

Woodstock he simultaneously served as rector of Beckford Parish and pastor of the Lutheran church.

Muhlenberg's move to Virginia was to bear fruit in many ways, not the least being his friendship with George Washington and Patrick Henry. According to legend, Peter hunted with Washington and proved to be an even better shot than the future president of our country. This skill was early noted by his father, who wrote of the young Muhlenberg, "He does not

care much for female society, but is bent on hunting and fishing," recreations that he pursued to the end of his life.

It did not take Peter long to become a power in Woodstock, which was originally called "Muellerstadt" after an early German settler, Jacob Mueller. In 1773 the Boston Tea Party whipped opposition to England to a fever heat. The following year, on June 16, the Virginia Assembly met in the Woodstock church to discuss attitudes to be taken toward the mother country. Muhlenberg, by then a magistrate and a civic as well as spiritual leader of the community, was elected moderator of the gathering. He was chosen, with Jonathan Clarke, to represent Dunmore County at a subsequent meeting, August 1, in Williamsburg. Both Patrick Henry, and George Washington representing Fairfax County, were at this session.

During this June meeting at Woodstock, Muhlenberg declared, "We will pay due submission to such acts of government as His Majesty has a right by law to exercise for his subjects, and to such only.

"That it is the inherent right of British subjects to be governed and taxed by representatives chosen by themselves only, and that every act of the British Parliament respecting the internal policy of America is a dangerous and unconstitutional invasion of our rights and privileges."



A beautiful stained glass window at the front of the church contains the following inscription:

In memory of General Peter Muhlenberg of Revolutionary War fame. The rector to officiate in the first Episcopal church built in Beckford Parish in the Colony of Virginia upon the site of which the church stands

HIS SUBSEQUENT military role in the Revolutionary War was a logical outgrowth of these ideas. It is rather ironical that Peter should become such a thorn in the side of the English army, for at one stage of his life he was a part of it. As a young man, following his graduation from the College of Philadelphia (now the University of Pennsylvania, which lists him

among its eminent 18th century sons as "College, 1763") he was sent to Halle, Germany, by his father for further education. Peter was apprenticed to a storekeeper at Lubeck with the understanding that he learn to become a druggist. But the whole situation proved to be intolerable and after two years in order to get back to the colonies Muhlenberg joined the 60th Regiment of Foot of the British Army which was to sail soon for America. He became a captain but once reaching his home country Henry Melchoir Muhlenberg bought the release of his son from that obligation.

Peter proved to be a brave as well as magnanimous soldier. He led a storming party at the Battle of Yorktown and "displayed the hero, the human man, and gave luster to the name of America by blending valor and intrepidity with magnanimity—having entered the breach and every man of his party, himself included, wounded, he nobly stayed the hand of his fellow-citizens from the exercise of the lawful rights of war; he stormed, conquered and spared the vanquished."

Nor did Muhlenberg forget during his army service his ministerial background. At a soldier camp in August 1777 General Muhlenberg issued the order, "The Rev. Mr. Tate will perform divine services this afternoon at 5 o'clock; the captains will see that all men not on duty do attend and behave properly."

AFTER PEACE was declared and the republic formed, Muhlenberg's ascent up the political ladder was rapid, though he fought the advancement every step of the way. In 1785 he was elected to the Supreme Executive Council of Pennsylvania, and soon he became its vice president with Benjamin Franklin as president. Three years later Peter and his brother, Frederick A., though on opposite sides of the political fence, were both elected to Congress. Pressure was soon exerted on Peter to run for governor but he replied, "I cannot get my own consent."

In 1801 he was elected to the United States Senate by the Pennsylvania legislature for what is probably the shortest occupancy of that office in history — two days. Muhlenberg resigned to accept what everyone regarded as a sharply inferior position, supervisor of Internal Revenue for Pennsylvania. A year later he was named Collector of the Port in Philadelphia by Thomas Jefferson, a post he held until his death.

The explanation of Muhlenberg's voluntary removal from the national political scene may be traced to two things. One is suggested in a letter he wrote in 1799 to Col. Taverner Beale of Virginia, "I am heartily tired of politics."

The other was his strong desire to return to his home and family near Philadelphia. He died on October 1, 1807, in his home at Passyunk Township on his 61st

birthday.

Two quotations illustrate the esteem in which the one-time Lutheran pastor and Episcopal priest was held. One, a newspaper tribute, said, "He was cool in danger, sound in judgment, indifferent to fame, zealous in duty — those were his distinguishing traits as a soldier. His virtues in private and political life were cognate to these."

And etched into the slab on his grave are the words: "He was brave in the field, faithful in the cabinet, honorable in all his transactions, a sincere friend and an honest man."

The world has not entirely forgotten this brave "fighting parson of the American Revolution." The Rev. W. W. Pendleton, current rector of Emmanuel Episcopal Church in Woodstock, said visitors frequently come to the church where Muhlenberg once preached and ask about him.

Of course the original small log church of those days has long since disappeared but the present unusually attractive edifice stands almost on the exact spot, a short street away from the busy main highway.

Behind the structure, on a parallel street is Emmanuel Evangelical Lutheran Church whose congregation, organized in 1767, Muhlenberg also served. Its building was

erected in 1884.

The present Emmanuel Episcopal Church has its own proud history and many reminders of its first rector. The church, built in 1881, burned down, except for the outside walls and tower, in 1900. A frame church, including a roof, was completely built inside the shell of the burned out structure.

Pendleton said the congregation still has Muhlenberg's Prayer Book and Hymnal, presented to him when he was ordained to the Anglican priesthood in England.

The beautiful stained glass window at the front of the church has three panels containing the following inscription:

"In memory of General Peter Gabriel Muhlenberg of Revolutionary War fame. The rector to officiate in the first Episcopal church built in Beckford Parish in the Colony of Virginia upon the site of which this church stands."

Before the structure, which seats 300 worshipers in the sanctuary, is a small white sign that reads:

*Emmanuel Episcopal Church,
Beckford Parish
Rev. W. W. Pendleton, Rector
General Peter Muhlenberg was
the first rector of this church.*

END

A new, expanded listing of recorded tapes of religious music, lectures, and worship aids is now available from The Chaplain's Tape Library, 1727 Clifton Road, N.E., Atlanta, Ga. 30329



The Saipan Community Church is located on Beach Road, near the site of the assault landings by American forces who took the island from the Japanese in 1944.

Sunday on Saipan

By Robert F. Hemphill

THERE'S COMFORT to be derived from familiar things because they suggest that momentarily, at least, certainty will prevail.

The Saipan Community Church conveys a comfortable impression of familiarity. The brass altar cross seems to be an old friend, and well it should: on its base is stamped "USN." In the pews are brown-

bound 1941-1942 Army and Navy hymnals. The church building, of undistinguished but functional architecture, once served the U.S. Army.

The nostalgia is fleeting, for this is a lively Protestant church astride current history in changing Micronesia, known also as the Trust Territory of the Pacific Islands, a sprawling expanse of water and



Church members everywhere, those on Saipan included, are inclined to stop and visit after Sunday services.

2,141 islands administered by the United States under United Nations authority. Here is a church answering the needs of general Protestants in a religious environment predominantly Roman Catholic. It is best understood against the panorama of western Pacific history.

Saipan is one of the fifteen Mariana Islands, which with the Carolines and Marshalls are the major Micronesian island groups. Geographically the Marianas include Guam, but as an American possession it is not part of the Trust Territory, even though with its surrounding waterspace it sticks into the Territory from the west like a blunt finger into a balloon.

Today about 10,000 people live on Saipan's seventy-two square miles, 150 miles north of Guam. Oriented northeast-southwest, Sai-

pan is thirteen miles long and from two and one-half to five miles across. Its northern two-thirds are hilly with a central spine of mountains, the highest reaching 1,545 feet. Annual rainfall of 81 inches, 85° average temperature, and good soil make things grow with green abandon.

Magellan discovered these fifteen islands in 1521 and in pique named them Las Islas de los Ladrones (The Isles of the Thieves) because the welcoming natives were light-fingered. Miguel Lopez de Legazpi claimed them for Spain in 1565. A century later a Jesuit, Father Louis de Sanvitores, with the approval of Queen Maria Ana of Austria, widow of King Philip IV of Spain, carried Christianity to the islands and renamed them in her honor.

They remained in Spain's hands

until the end of the Spanish-American War when in 1898 Spain ceded Guam to the United States and sold the other fourteen to Germany for \$4,500,000 (the U.S. wasn't interested). As World War I began in 1914 Japan took possession of the Marianas (all but Guam) and other German holdings in the Pacific. The League of Nations confirmed this acquisition by mandate to Japan in 1920, and this was how things stood until World War II. Japan initially seized Guam, and later was ejected from all the Pacific Islands.

In World War II the beginning of the end for Japanese Saipan was signaled by the U.S. Navy Task Force 58 strike of February 23, 1944. Invasion came on June 15 when the U.S. Marines hit a four-mile stretch of beach on the island's southwest quarter. (The Saipan

Community Church is located in the center of that landing beach area.)

The Japanese defenders dug into hills and escarpments and fought with characteristic tenacity. So did the Americans, and by August 10 they had secured the island except for holdout pockets. Soon B-29's were operating against the Japanese homeland from Saipan's Isely Field.

The cost of the campaign was sobering. American forces lost 3,426 killed or missing, and had 13,099 wounded in action. Japanese losses exceeded 23,000 and there were 14,560 civilians of several nationalities interned.

IT IS ONE of the distinctions of American fighting men that their chaplains are with them in good times and bad, providing spiritual

The interior of the Saipan Community Church is functional and reflects its U.S. Army heritage.





The Reverend Charles L. Carr provides pastoral leadership for the Saipan Community Church, which plans new buildings on this site.

counsel and support, and nourishing the human urge to heal and build.

When the war was over and the pieces were being picked up in 1946, a Navy chaplain named Clovis A. Frame was on the staff of the Island Commander, Saipan. The next senior chaplain was Captain (later Rear Admiral) Thornton Miller, serving the U.S. Naval Commander, Marianas, at the Guam headquarters.

Chaplain Miller sent word that there were reported to be on Saipan many Chamorros (Mariana Island natives) who had been baptized as Protestants by American chaplains; Frame would please locate them and prepare the way for a missionary to come to Saipan in their behalf.

Chaplain Frame's best efforts

were fruitless, but Thornton Miller was not to be deterred and ultimately The Reverend Ed Stevens, a young General Baptist missionary from Guam, arrived on Saipan aboard an Army Air Force aircraft. It was May 19, 1947.

A lesser man than Ed Stevens might quickly have grown discouraged and quit. His arrival on the island was not universally welcomed, and the personal logistics problems were substantial — so was the help of Clovis Frame. Of those early days Stevens was to write later:

I was very unhappy. I was the first Protestant missionary to go to Saipan, I had not one foot of soil that I could claim, no place to live . . . Somehow I knew that if God sent me here, He

would take care of me. The chaplain again came to my rescue. I stayed in his home three days, and then we found accommodations with four Civil Service men in an old Japanese prisoners' mess hall. The chaplain gave me a bed, blankets and sheets, my storage space was under my bed, but I did have a place to live. Here was a carpenter, a truck mechanic, a refrigeration expert, an electrician, and a General Baptist preacher. What a combination! . . .

These were propitious contacts, Stevens was to learn when it came time to transport and rehabilitate old buildings.

Chaplain Frame helped the missionary select and apply for the right to use the Beach Road site where the church now stands. A ranking Naval officer later remarked that Ed Stevens had a lot of brass in asking for the most valuable spot on the island. Brass or inspiration, by August 12, 1947 all of the administrative hurdles had been topped and Stevens had authority to use the land. Now his problem was different: how, and with what, should he build?

The forces of good seem to have been at work once more. The Reverend Ed Stevens was asked to stand in for an Army chaplain called home by an emergency. Upon being told regretfully that the unit could not reimburse him in dollars for his services, the young preacher apparently was not bashful about explaining his building problem. He learned that there were several old

one-story Army structures available if he would furnish the transportation. He would! Just how, he wasn't sure, but things seemed to be falling into place. Several of the friends he had made earlier had access to heavy moving equipment, and —

Stevens reported in part:

Moving a house is no small job. Men of different background worked; men I didn't know. Men of different nationalities; all men worked long hours, overtime, hard work, and did it all gladly until the job was done.

The first building put in place was to be the parsonage. Chaplain Frame recalls that sailor carpenters and amateur plumbers and Seabees gave the preacher a hand with the wiring and plumbing. With the assistance of service people, in time the house had a range, refrigerator, beds, sofa, and other essentials for the use of Ed Stevens and his family.

Next came the move of another Army building to become the church. This was accomplished with Navy know-how in December, 1947 utilizing two cranes, two large trucks, twenty-five men and various pieces of small equipment. Stevens noted gratefully that there had been no cost and that the sailors had been particularly resourceful in helping him prepare the building for use as a church. Meantime he maintained impeccable multiservice credentials by accepting and refinishing pews from an old Army

chapel.

ON THE FOLLOWING April 4, 1948, The Reverend Ed Stevens conducted the first service in the new building. Except for military naval chapel programs, he thought that it was the first church-housed Protestant worship service to be held on Saipan. There were forty-eight persons present but Stevens was disappointed to see no native Saipanese among them. Thinking positively, however, he concluded that "the first duty of mission work was being performed, that of giving people an opportunity to hear the Word of God." And he was more sure than ever of the rightness of his call to Saipan.

The Stevens family went home on furlough in 1949 and was succeeded by equally dedicated General Baptist missionaries and pastors, one of whom, Rev. Miguel Taitano, a Guamanian, is now on active duty as a U.S. Air Force chaplain.

The Saipan Community Church story must include the sad fact that in 1952 Ed Stevens, 35, died aboard a ship taking him from Chichijima in the Bonin Islands, his new mission station, to Guam for medical evaluation following a serious illness.

The incumbent pastor, The Reverend Charles L. Carr, arrived on Saipan in July, 1966, following eight years in continental U.S. pulpits. His program was rolling nicely when killer typhoon Jean struck in 1968. The parsonage and church li-



Not far from the Saipan Community Church is the Mount Carmel Catholic Church, which displays a bust of the late President Kennedy on its grounds.

brary were destroyed, and the church building tipped askew.

It takes more than howling winds to stop the Saipan Community Church. Carr and his associates spit on their hands and built a new and sturdier manse, and restored the church to its one foundation. And they kept on planning and growing. There is new development just ahead. Funds are being raised for construction of a building which can double as a sanctuary and community hall. As later conditions warrant, use of the church property can be further expanded.

Saipan Community Church has about 150 members, with up to 110 attending Sunday services. Many are Americans of Lutheran, Episcopalian, Presbyterian, United Church, Baptist, and Methodist backgrounds. Most of the Americans work for the Trust Territory government or related activities. The membership also includes Micronesians, Filipinos, and other Asians.

The choir is a mixture of colors and tongues. Its Micronesian members are blessed with the gift of harmony and rhythm indigenous to Pacific Islands peoples, and they deliver old standards and their own hymns with an infectious, softly swinging resonance.

The Saipan Community Church enjoys a remarkably unrestrictive relationship with its parent denomination, the General Association of

General Baptists. Charles Carr came to his post "with no instructions except to do whatever was necessary" for the growth of the church. One thing was to incorporate it in 1967 to satisfy local requirements for the possession of real property. Subsequently the High Commissioner of the Trust Territory approved a 99-year lease which assures the church of extended use of its Beach Road site.

THE CHURCH cannot dispose of its real property interest without prior written consent of the General Baptist Foreign Mission Society, but the congregation is subject to no other outside direction. Church polity on Saipan is simply stated and democratic, and the government is congregational, with an elected board of directors. The liturgy would make a military Protes-

The Catholic cemetery on Saipan evidences the island's several cultural influences.

tant feel at home.

There is a pledge campaign annually and from the proceeds the church meets program expenses and half of the minister's salary. The General Baptists pay the other half and transport him to and from Saipan.

The denomination making this open-handed approach to mission is one of the smaller groups of Baptists in the United States, having about 844 churches and 64,890 members. In addition to the work on Saipan, it has missions on Guam, Jamaica, and in the Philippines. It is of Arminian tradition and claims Roger Williams as its first minister in the American colonies. After dying out on the eastern seaboard, it was reestablished in 1823 in the midwest and today has national offices in Poplar Bluff, Missouri.

Charles Carr is strongly aware of the ethnic and denominational richness of the congregation he serves, and frequently reflects it in his devotional language, e.g., "Bind us together in one family, to know that we are part of thy great family which knows no difference of language or color."

His role as Protestant pastor on Saipan keeps him in motion and visible throughout the island. He has a daily inspirational program on KJQR, the local radio station. He participates in the blessing of new buildings and in other civic activities for which, he acknowledges, seminary training did not specifically prepare him. He re-

sponds gladly because of his belief in the importance of the Protestant pastorate in Saipan.

In part this reflects his conviction that the Saipan Community Church is in a unique position with respect to the rest of the Trust Territory. The territorial capital is located in Saipan, with the Congress of Micronesia sitting on Capitol Hill. Rev. Carr and a Catholic priest regularly officiate at opening and closing ceremonies of the Congress, and Carr serves as unofficial chaplain of the Senate.

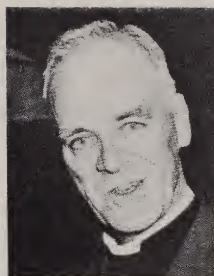
People thus drawn from across the Territory are exposed to the church and its purpose, and many of them worship there. Says Charles Carr:

I see the role of the Saipan Community Church as somehow helpful to all Micronesia, far out of proportion to its size. Many Micronesians, educated laymen, are pulled here by government and we are the beneficiary. Part of our program must be pointed toward them, giving them ideas and suggestions to take back. We can be a kind of lighthouse to windward for them.

The American chaplains and laymen who hammered and painted, strung wire and laid pipe, borrowed cranes and trucks, expedited decisions, and prayed and persevered to help a determined young missionary get a church started didn't have to be urged to be about their Father's business. They saw the chance to build after a season of conflict.

END

Preaching Clinic



By James T. Cleland

THESE I HAVE HATED

BEFORE YOU ARE let into the secret of what I have hated, it may be wise for me to define the verb "to hate." It is to have an extreme aversion to, a strong detestation of, an intense antipathy toward something or other — not excluding people. Yet this capacity to hate is redeemed from utter disgust by a sense of proportion and by an awareness of the comic. What I hope to do in this column is, negatively, to hammer home the points I sought to make in the May-June issue under the heading: "These I Have Loved." This is the second part of the old one-two punch.

1. The Slipshod Order of Service

Corporate worship, as Dr. Henry Sloane Coffin pointed out, is drama rather than vaudeville, meaning that there is a conscious, recognizable, even an inevitable, progression from the Call to Worship to the Benediction. For the thoughtful worshiper, the service makes sense; it has movement and purpose and symmetry and a fitting end. It is an *ordered* service. Unfortunately, this is not always true—neither in content, nor in format. I attended a Bible Class in Scotland at 9:00 A.M. where the opening hymn was always: "Now the day is over." We

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

didn't mind; we liked the tune. We never knew, we never asked, the reason for the choice nor its weekly repetition. I half-figured out that the presiding officer was on the night-shift and heading for bed following the class. Is there any rhyme or reason in the "Bulletin" to the use of "The" before a hymn, or a lesson, or a prayer? Always? Never? Sometimes? Moreover, when does one use capitals and italics and parentheses? Why? For what purpose is a "Benediction" listed, when the minister regularly uses an "Ascription" at that point? There is one caveat: I am thinking here of a "formal" service. What I write is not true of a Sunday Sing or a prayer meeting. I'll stand enthusiastically at a Salvation Army open-air service, especially if someone gives me a tambourine. But, slipshodness I have hated.

2. The (Too) Long Prayer

This is often referred to as the "morning" or "pastoral" prayer, which goes on and on until one almost begins to fear it may never end. The span of attention in prayer is estimated at two minutes, just two. But we know of ten minute efforts, which are so lacking in liturgical guidance to the pew that the listener—and God—never knows when to respond with an "Amen," as a sign that what has been said is o.k. by him and Him. So, make use of the "bidding" prayer, which is a succession of announced short prayers. Each lasts less than two

minutes, interspersed with vocal directives, such as: "Let us offer unto God our prayer of intercession." That re-focuses the attention of the pew and counteracts wandering of mind. Ca' canny ("go slow") on corporate silent prayer. After only two minutes of bidden silence, one inhabitant of a pew commented: "Man, the suspense was fair damnable." Scatter the prayers throughout the service in accordance with some thought-through pattern, rather than concentrating too much praying in one place. The long, morning, pastoral prayer I have, usually, hated.

3. The Pinkie-in-the-Air Liturgist

My wife says that you won't understand this heading. In Scotland, we were taught to hold a cup of tea with the little finger pointing ceiling-wards. It was a genteel gesture. Webster has various definitions of "genteel," one of them being "a more or less vulgar affectation of fineness or gentility." You know the minister who says: "Shall we pray?" My reaction is to mutter: "Why?" Or, he asks: "May we sing Hymn 22?", and one would love to respond: "No, try 23." Such non-directive spoken rubrics are unworthy of a *leader* of worship. They are a sub-democratic, non-priestly abrogation of one's functional, liturgical leadership for which, presumably, one was trained and ordained. Use "Let us," the first person plural imperative; or, when

appropriate, the third person imperative: "Let the congregation stand and receive the blessing of God." Drop the liturgical pinkie. Such a peellie-wally (i.e. sickly) attempt at hail-fellow-well-metness I have hated.

4. The Unprepared Lector

Do you know whom I mean? He is the person who comes to the task of the public reading of Holy Scripture without preparation, without understanding, without rehearsal. One illustration will suffice. I heard a college chaplain announce: "Here beginneth the first verse of the fifth chapter of Second Chronicles." Then he couldn't find the place. He began sifting through the Bible slowly; he increased the pace. Suddenly he looked up and said: "I know it's in here." Cheers and laughter from the congregation. He ended by reading part of the fifth chapter of Second Corinthians. Why not? They both began with a "C." At another chapel service, he announced that he was reading from "Paul's Epistle to James." I wonder if James ever replied. Let me add this, on the plus side: it was exciting to sit under him; anything might happen, and sometimes did. Because I love to hear the Bible read intelligently, such unpreparedness I have hated.

5. Wordiness

Do I have to define this? Look up such synonyms as verbiage, tauology, prolixity. It is an infinite,

happy capacity for blethering, and it can occur all over the service: in prayers, in the sermon, in announcements — anywhere, everywhere. I once heard a presiding minister occupy five minutes in getting into and getting out of a thirty second unison prayer of confession. It was tedious. We used to have a drillmaster back in grade school whose favorite advice, bawled at us, was: "Get rid of some of that superfluous fat." The advice has homiletical overtones. Contrast the wordy man of God with the college minister who received this letter from a retired professor of chemistry: "They say that many good things often come in small packages. This is certainly true of your blessings and opening prayers. The mathematicians speak of the elegance of expression in their work meaning thereby brevity, symmetry and conciseness of form without loss of content. Your blessings and prayers of dedication have the same quality — maybe you should have been a mathematician." Don't you like that: brevity, symmetry, and conciseness of form without loss of content? What an ideal. Wordiness I have hated.

6. Children and Parents Who Are Not Church-broken

You know of whom I'm thinking: children who disturb the service in a variety of ways (talking, crying, turning around, making faces, per-

(Continued on page 44)



In the presence of 100 members and guests at the National Presbyterian Church and Center, Vice Chairman, Harold Dekker, presents the Fitzgeralds with a monetary gift from the Commission.

Commission Secretary, James J. Alexander, presents a tangible gift, a portable typewriter.



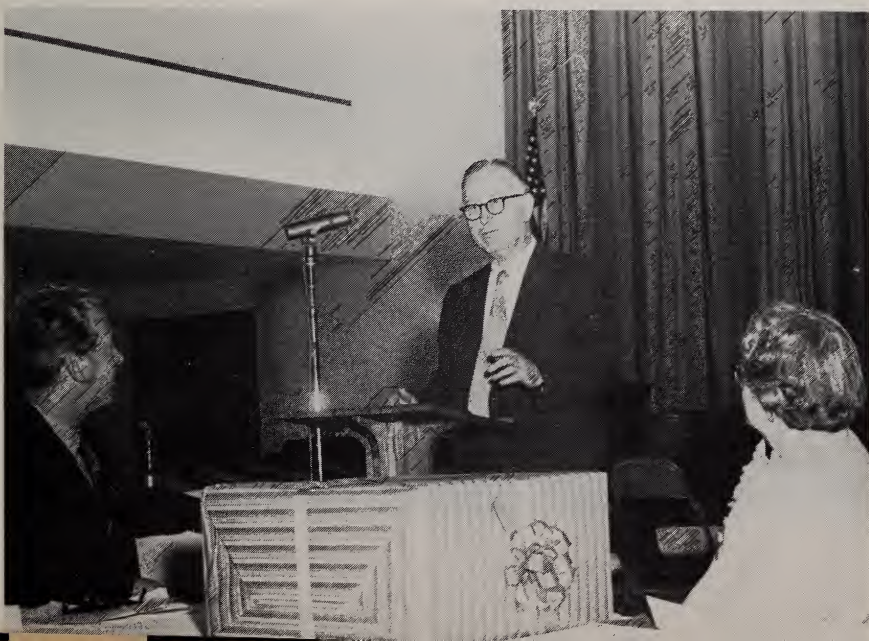
The Fitzgeralds Are Feted

A special feature of the Commission's spring dinner meeting was the recognition of Larry and Frances Fitzgerald in view of Larry's retirement this summer.

Larry came to the Commission as editor of THE LINK in 1957 and became managing editor of THE CHAPLAIN in 1960. Since then he has had a major role in all the varied publications sponsored by the Commission.

The surrounding photos from the March 16 dinner give some of the highlights of the festive occasion.

Dr. Fitzgerald gives an appropriate response and some farewell observations.





The editorial staff poses with the Fitzgeralds. L-R: Lynne Gerhard, secretary; Irene Murray, assistant editor; Larry and Frances; Mrs. Isabel Senar, circulation manager.

The program for the dinner meeting consisted of a distinguished panel of churchmen who reported on a recent trip to chaplains in Vietnam. L-R: Dr. William P. Thompson, stated clerk of UPUSA; Dr. Brubaker, commission chairman, and Dr. Robert Marshall, president, Lutheran Church in America.



Spring Plenary Session

THE General Commission held its corporate meeting on Wednesday, 17 March 1971, in the beautiful conference room of the Veterans of Foreign Wars Building on Capitol Hill.

RESOLUTIONS PASSED BY THE GENERAL COMMISSION ON CHAPLAINS AND ARMED FORCES PERSONNEL AT ITS PLENARY MEETING, 17 MARCH 1971:

(1)

ALL Volunteer Armed Force

"We . . . believe that the nation's interests will be better served by an all-volunteer force, supported by an effective standby draft, than by a mixed force of volunteers and conscripts; that steps should be taken promptly to move in this direction; and that the first indispensable step is to remove the present inequity in the pay of the men serving their first term in the armed forces."

Citing the above quotation from the Gates Report as a Preamble the General Commission on Chaplains and Armed Forces Personnel passed the following resolution:

RESOLVED: That the General Commission on Chaplains and Armed Forces Personnel record itself publicly as favoring the creation of an All-Volunteer Armed Force.

(2)

IV D Exemptions for Seminarians

RESOLVED: That the General Commission on Chaplains and Armed Forces Personnel urge that seminarians and seminary enrollees be subject equally with others to the risk of selection for military service, and that it request its member denominations to give attention to issues posed by the present IV D exemption for said seminarians and enrollees.

*Commission
Elects
Twenty-First
Chairman*



The Rev. Dr. Harold H. Wilke

THE REV. DR. Harold H. Wilke of New York City was elected Chairman of the General Commission on Chaplains and Armed Forces Personnel in Washington, D. C., on March 17, 1971.

Dr. Wilke is executive director of the Council for Church and Ministry of the United Church of Christ. He directs his denomination's program for the enlistment and training of ministers and other religious vocations.

He was minister of the University of Missouri chapel from 1938 to 1943; a hospital chaplain in Army hospitals from 1944 to 1945, and chaplain of the Veterans Administration Hospital, Topeka, Kansas, while serving on the faculty of the Menninger Foundation School of Psychiatry in Topeka. He was minister of St. Paul's Evangelical and Reformed Church, Crystal Lake, Illinois, from 1949 to 1955.

Dr. Wilke has preached and lectured widely throughout the world, in Tokyo, Bombay, Sydney, Athens, Jerusalem, Vienna, Berlin, and

Bonn. In 1962 he was a delegate to the ninth assembly of the International Congregational Council in Rotterdam, Holland; in 1964 to the World Alliance of Reformed Churches in Frankfurt, Germany; and in 1965 he attended the Vatican Council in Rome.

A consultant to a number of government and voluntary rehabilitation agencies in Europe, he is also a member of the World Commission on Social Aspects of Rehabilitation and a number of national health bodies.

Born in Washington, Missouri, December 10, 1914, he was educated at the University of Missouri (A.B.); Union Theological Seminary, New York City (B.D.) and Andover-Newton Theological School, Newton Centre, Mass. (S.T.M.). He also studied at Eden Theological Seminary, the University of Chicago, and Harvard University.

Dr. Wilke is author of two books, "Greet the Man" (Christian Education Press, 1945) and "Strengthened with Might" (Westminster Press, 1952). He has contributed numerous articles to professional journals.

He is married to the former Margaret Vigers. They have five sons.

Four other officers elected to serve with Dr. Wilke for the 1971-1973 biennium are as follows: Vice Chairmen, Bishop H. Ellis Finger, Jr., of the Nashville area of the United Methodist Church, and the Rev. Dr. Hugh McHenry Miller, senior minister of the First Memorial Presbyterian Church, Dover, New Jersey. Also, secretary, the Rev. Dr. John M. Crowell, senior minister of Central Presbyterian Church, Mobile, Alabama, and, treasurer, the Rev. Dr. Paul O. Madsen, Home Mission Executive of the American Baptist Convention at Valley Forge, Pa.

Former chairmen of the General Commission during its 54-year history are as follows:

1917-1918	Alfred Harding (Episcopal)
1918-1925	William F. McDowell (Methodist)
1925-1929	W. S. Abernethy (Baptist)
1929-1931	Jason Noble Pierce (Congregational)
1931-1935	James E. Freeman (Episcopal)
1935-1939	Joseph R. Sizoo (Presbyterian)
1939-1941	Rufus W. Weaver (Baptist)
1941-1943	Adna W. Leonard (Methodist)
1943-1945	William B. Pugh (Presbyterian)
1945-1947	Henry Knox Sherrill (Episcopal)
1947-1949	Joseph C. Hazen (Baptist)

1949-1951 Charles W. Flint (Methodist)
 1951-1953 Stewart M. Robinson (Presbyterian)
 1953-1955 Willard M. Wickizer (Disciples)
 1955-1957 Fred S. Bushmeyer (United Church of Christ)
 1957-1959 Reuben H. Mueller (Evangelical United Brethren)
 1959-1963 Henry I. Louttit (Episcopal)
 1963-1965 Claude H. Pritchard (Presbyterian)
 1965-1969 Karl A. Olsson (Evangelical Covenant)
 1969-1971 C. Edward Brubaker (Presbyterian)

The Rev. Edward I. Swanson (center), the Commission's new Director of Publications, greets Bishop Clarence E. Hobgood, the new Episcopal bishop for the armed forces. Dr. Appelquist looks on.





Following the plenary session, the new chairman, Dr. Wilke (R), confers with Dr. Brubaker (center) and Dr. Appelquist, the executive secretary, on details of program continuity.

New slate of Commission officers for the '71-'73, biennium are (L-R): the Rev. Dr. John M. Crowell, secretary (PUS); Bishop H. Ellis Finger, Jr., vice chairman (UM); the Rev. Dr. Harold H. Wilke, chairman (UCC); the Rev. Dr. Paul O. Madsen, treasurer (ABC); and the Rev. Dr. Hugh McHenry Miller, vice chairman (UP).





Dr. Brubaker, the retiring chairman, holds an engraved gavel presented by the Rev. Leon A. Dickinson, Jr., in appreciation of Dr. Brubaker's years of service.

Chairman Herman J. Kregel of the Reformed Church in America speaks to an agenda item. Dr. Brubaker, the chairman, is standing in the right foreground.



But To Whom Does

the Chaplain Go?

By Robert B. Lantz

TELL IT TO the chaplain," is not only a well-worn response to a hard luck story but very often it is the good referral given by wise, concerned commanders and supervisors to members of their organizations who have serious problems. The nature of these problems may run the gamut, from drug addiction to an incapacitated parent; from marital discord to doubts about the doctrine of the Trinity; they may be psychological, physiological, spiritual or moral, but in any case, the chaplain is a good one to see. Oh, not that he has all the answers, but because he is well trained, usually deeply concerned, and he is out of the official chain to the extent that a person can open up to him in a "safe" atmosphere.

But, how about the Chaplain? To whom does he go? That thought doesn't occur to many people. Especially those who have the idea that the chaplain has a "hot line" on

his desk that gets him into immediate contact with the "Old Man" upstairs.

Chaplains are, hopefully, first of all, very human beings. They live within the context of family, community, and the military structure the same as anyone else. They experience the same hardships of remote tours, family separation, combat zone duty, discouragement, heartbreak, and personal depression as do the rest of service personnel. They have problems with moral questions about war and peace, spiritual problems and doubts as to the validity of their own ministry and the meaning and interpretation of truth in modern culture. They have difficulties in interpersonal relationships, in their own marriage and family, as well as crisis experiences from which they are no better insulated than anyone else. But, where does the chaplain go when he is faced with problems he can't

handle?

Admittedly, that is a question that I have often asked myself, as I am rather sure, have any number of other chaplains. Of course there is no simple answer, but maybe we could suggest a few possibilities.

It would seem that the most natural answer would be to go to another chaplain or at least to his senior chaplain, and this well may be the case. Many chaplains experience a very warm and deep sense of relationship with each other and are able to share spiritually with one another and minister to each other's needs. However, I have found this to be the exception rather than the rule, especially when it comes to senior chaplains who are charged with administrative and professional supervision of younger chaplains. What is it, professional jealousy, pride, fear of exposure, or lack of confidence and trust in each other that produces this? It takes a very rare relationship between chaplains and a great deal of spiritual maturity on the part of senior chaplains for this source of help to be accepted.

Perhaps a local civilian pastor might afford the anonymity required for facing personal problems or those that have a particularly military structured base. Here again however, there is great difficulty to be overcome in terms of professional pride, for there are few of us who like to admit that we need help in the first place.

Related professionals can be of

great help to the chaplain. Many have sought psychological guidance or psychiatric help with personal problems and been greatly helped toward a healthy understanding of themselves and a more rewarding and fruitful ministry. Doctors, lawyers, college professors may all be the types of persons with whom the chaplain might share his hurts.

OCCASIONALLY there comes along a personal friend who has the capacity and the willingness to share one's burdens. Happy indeed is the chaplain who has such a friend. I have found that very often these kinds of people are found outside of chapel community and not infrequently wholly outside religious circles altogether. A fishing or hunting partner may well be the only one who can really be a sympathetic listener when the "expert" at religion has to bare his own soul or spill his guts to find the answers to personal problems.

Many a man has found in his wife the companionship and supportive relationship that makes it possible for him to retreat to his own home, there to be known completely as he really is, with all of his frustration, self-doubt, anxiety, bitterness, and need. Free to be himself in the sphere of safety created by the existence of genuine love, he can find the objectivity to get his perspectives straight and reassess his values. Many chaplains have found that, at least in practice if not by design, this has been the

person to whom they most often turn.

Many denominational agencies provide service for chaplains in need through counselling bureaus which are prepared to help him through professional problems. The denominational representative might be seen in this context as a pastor to pastors, watching for signs of trouble and being responsive to requests for help as he visits the chaplains of his faith group.

Personally, I have found that I have been ministered to most often and in the areas of my deepest needs by the small group. When I have had the good fortune to be involved in a depth relationship with a small and intimate cell group I have been able to relate and interact in a genuine fashion, while at the same time facing some of my deepest problems of doubt, hate, and hostility with real openness. Whether these are Bible study, spiritual renewal, sensitivity training,

or prayer groups makes little difference. If they are met together for the purpose of sharing and are open to a genuine expression of love and concern for one another, great things can happen.

Finally, what about that "hot line"? It would be a strange theology indeed that would not encourage a man to make direct contact with his God through prayer. There is just no better resource open to the chaplain than communication and consultation with the Father. One of the most severe personal criticisms that I must constantly make is, that I spend altogether too little time in prayer.

Many of the problems that are faced by the chaplain have ready answers when submitted earnestly to God. If not stated in so many words, it ought to be clearly understandable to the people to whom he ministers, that the chaplain goes regularly to God.

END

AT YOUR SERVICE

In appreciation of gifts of \$250 in a calendar year from Armed Services chapels, the Japan International Christian University Foundation sends a Japanese flowering cherry tree to the contributing base. Many military chapels at home and overseas boast several beautiful cherry trees, which, as they bloom each spring, remind servicemen of the appreciation of students and faculty.

Information on International Christian University located in a Tokyo suburb and special material for an ICU Sunday observance may be obtained by writing: Japan International Christian University Foundation, Room 1220, 475 Riverside Drive, New York, N.Y. 10027



Major (S) Irvine Hare, former base chaplain CFB Esquimalt, interviews the friendly church page editor of the *Victoria Daily Colonist*, Don Gains, who made possible this story.

Unrecognized Ally: The Church Page Editor

By H. Irvine Hare

IF THE WORD *gospel* means what it says—"the good news of Jesus Christ"—then as chaplains we have something to contribute to a media that claims to be one of the important news media to the general

public. The results of a survey made among church-page editors of Canadian daily newspapers were presented to a Conference on Evangelism held here in Ottawa recently. They felt that there were news-

worthy developments in the Canadian churches of which they did not hear, perhaps because the churches did not know that they were new. Within the service, it is taken for granted that chaplains will go on Arctic winter schemes, or accompany ships on long cruises, or will visit isolated radar units. The news-reading public is fascinated by this, especially if related in an interesting way. Even church parades can be used to remind readers of the heroic sacrifices made on their behalf which are part of their national heritage.

How to Use the Media

The editors complained that they received a flood of propaganda on that which was non-news. Here, a clue can be gleaned from the fact that there is only one recorded sermon of Jesus, but the New Testament abounds on what men remembered about him, and his effect on them and others. This is admittedly an over-simplification, but it contains a kernel of truth that is worthy of consideration. Let's place an emphasis on what our men and women are doing in the service as they pursue their faith. This can contain both their successes and their failures. However, in an era of rampant criticisms and belittlements of the church, perhaps the more positive note should be sounded.

How to Get Started?

It is difficult to lay down any

guidelines for successful publication. Five years of experimentation with a friendly church page editor, Don Gains of the Victoria Daily Colonist (circulation 40,000) has convinced me that a story that is factual, and has some merit is the keystone. At first, some of my stories were not only edited but completely rewritten. A close examination of my text and the printed product pin-pointed not only awkward grammatical constructions, but furnished leads for future stories. The big factor is to avoid discouragement. If a story does not appear, it quite often means the editor has either too much material or that particular theme may deserve a rest.

The chaplain has two allies over his civilian counterpart — the photography section and our service information people. Both groups are anxious to help, and once this co-operation is secured, will prove to be invaluable. It should not be overlooked that a photographer is not a writer, and he needs at times some direction as to what is required. Careful perusal of photos that have appeared in *The Chaplain* have given me ideas that have sharpened the visual impact of my story. In a similar fashion, our PR ("public relations") friends will prove their value in countless ways, as I discovered on our Expo cruise.

There is a dimension to this work that is unrecognized, and that is the identification that people make with good stories. As a replacement

Armed Forces Congregations

Indians Given \$200 Help

***Cartoons Trigger
Religious Talks***

Three Esquimalt Ships Leave Osaka

Sailors Have Expo Fever.

**Esquimalt
Clothing
To Japan**

R. CHAP. H. L. HARR

**A WIDOW'S MITE FOR
JAPANESE CHARITY**

To Japan with Love

Church Clothes Orphans

**Men. Ships
Remembered**

With QORs in Norway

***Chaplains Take In
Arctic Exercise***

**Pre-Marriage Class Set
For Victoria Servicemen**

Sample headlines of stories of servicemen and chaplains appearing in the *Victoria Daily Colonist*, Victoria, B.C.

chaplain on our Canadian naval squadron on the Expo Japan cruise, I volunteered to try my church page experience on general news releases for our service paper. To my surprise, these stories appeared not only in our daily newspaper in Victoria, but on nearly all of our eighty-four Canadian service papers, thanks to our service information branch. The greater surprise in store for me was the unexpected appreciative response of all the other members of the squadron. They were delighted to know that what they thought of Expo, as well as their daily doings, were important enough to furnish stories for me, and that Canadians at home were just as interested.

Hunger for Recognition

In similar manner, servicemen identify themselves with the activities of their chaplains and chapels on the church page. It is, therefore, not a matter of publicity for the chaplain, but it is the realization that the Lord's work is merely focussed on the chaplain as the servicemen's spiritual leader. There is a hunger in our people for recognition that their sacrifices of time, talent and stewardship are important, and that they are not separated completely from the continuing work of the Christian Church.

A recent posting to our capital city Ottawa, with its two larger newspapers each with an 80,000 circulation, is providing a repetition

of my findings elsewhere. The church-page editors here are looking for more material from service life sector. Although my specific contributions have been small, it is evident that the larger the urban area, the greater degree of sophistication and selectivity and also rejection. Ottawa is uniquely endowed with a French language daily—*Le Droit* — which is dedicated to the furtherance of the French Canadian

culture, language and religion — the Roman Catholic Church. Soundings made indicate that they too would be interested in hearing not only about the work of my confreres but of ourselves as well.

All the news in the Christian world is not the exclusive prerogative of the civilian church. Let's make our people aware of this opportunity.

END

AT YOUR SERVICE

The Christian Life Commission of the Southern Baptist Convention has added a dozen new titles to its excellent series of pamphlets entitled, "Issues and Answers." In the same, uniform and attractive format for tract rack use are such new subjects as Pollution, Population Explosion, Sex Education, Taxation, Open Housing, Capital Punishment and Consumer Credit. Minimum purchase: 50 copies of a single subject for \$2.50. Address: CLC, 460 James Robertson Parkway, Nashville, Tenn. 37219

As this issue of THE CHAPLAIN magazine goes to the printers, verbal arguments by opposing counsel are scheduled for the second week in June before the Appeals Court in The District of Columbia in the case of Anderson v. Laird, the compulsory chapel attendance lawsuit. In the January issue we carried the text of the General Commission's amicus curiae brief. In a future issue we will report on the progress or disposition of this case.

A 64-page manual, aimed at church public relations committees, is available from the Religious Public Relations Council. The booklet sells for \$1.50, and was compiled by twelve leading church publicists. It is designed for use by all denominations. Address: RPRC, Room 1031, 475 Riverside Drive, New York, N.Y. 10027

They Need Your Explanation

By Gordon Chilvers

WHAT A STRANGE thing to do!" the man murmured. He had been listening to a sermon on Jesus' visit to the Pharisee's house (Luke 7:36-50). Many statements in the story had puzzled him.

The preacher explained that while Jesus was having a meal a woman had entered the house, uninvited. Yet neither the Pharisee nor Jesus had rebuked her for unlawful entry. She then started taking a leading part in the events by washing Jesus' feet. The listener reckoned that he would have put her out long before this.

This washing was most unusual, he thought. What a strange time the woman chose to do it, at a meal! How could she do it? Nothing was said of her crawling under the table and taking off Jesus' sandals.

The listener was puzzled because he was unfamiliar with Eastern customs of 2,000 years ago. He knew only the Western way of life of the

twentieth century. Life in Palestine in A.D. 30 and in America in 1970 differ widely.

If the preacher had shown that it was customary for people to enter a house uninvited that they might hear a rabbi teach, the listener's interest would have been captured. If the preacher had explained that guests did not sit but reclined on couches, the listener would not have wondered how the woman was able to wash Jesus' feet.

This incident is not the only one that sounds strange today. Most hearers are unfamiliar with the significance of much that was an everyday occurrence in the Middle East. When a sermon is based on a passage that includes a typically Eastern custom, the hearer relies on the preacher to tell him its significance. If the preacher fails here, the hearer will lose the help he could have gained from the sermon. He may also think the Bible to be

a strange book and quite irrelevant to life in the Western world today.

Some institutions differ so widely from Eastern to Western culture that unless we are familiar with these differences our preaching will be well off target.

Marriage is one of these institutions. The first step toward marriage was a ceremony which took place before witnesses. This betrothal had far more serious implications than an engagement to marry has today. The young woman could be referred to as "wife" and the betrothed man as "husband." This was in fact the position with Joseph and Mary when the angel spoke to Joseph.

A betrothal held serious legal consequences. Alfred Edersheim points out: "From the moment of her betrothal a woman was treated as if she were actually married. The union could not be dissolved, except by regular divorce; breach of faithfulness was regarded as adultery; and the property of the woman became virtually that of her betrothed, unless he had expressly renounced it."

At the time of the betrothal the man had to pay a dowry, known to the Jews as a *mohar*. This was given to the father, not to purchase the girl, but as compensation to him for the loss of his daughter's services. Unmarried daughters could tend their father's flocks, as we see the seven daughters of Reuel doing (Ex. 2:16), or they could work in his fields.

The wedding followed usually a year after the betrothal, an interval referred to as the time "before they came together." For the marriage, the bride had special garments, embroidered if possible. Girls from wealthy families would also wear jewels. She was expected to be veiled. This veil was not taken off until the bride and the bridegroom reached the bridal chamber. This explains how Laban was able to deceive Jacob and substitute Leah for Rachel. The bridegroom too had adornments, including a crown or garland.

On the wedding day, the groom went with his companions to bring the bride from her home to his home. This procession was accompanied by singing and dancing. At night, lamps or torches were used.

THE EXACT moment when the bridegroom would appear was uncertain. J. Alexander Findlay was present at one Palestinian wedding. He writes: "The bridegroom comes unexpectedly, and sometimes in the middle of the night. It is true that he is required by public opinion to send a man along the street to shout, 'Behold! the bridegroom is coming!'; but that may happen any time, so the bridal party will have to be ready to go out into the street to meet him whenever he chooses to come." This unexpectedness explains how the maidens had time to fall asleep while waiting for the bridegroom to appear (Matthew 25: 1-13). Furthermore, Findlay adds,

“no one is allowed in the streets after dark without a lighted lamp.” This explains the girls’ sudden urgency to get oil for their lamps.

One outstanding difference between marriage in Jesus’ day and marriage today was the absence of a religious ceremony.

As so many differences exist between Bible times and the Western world today, any preacher who does not show their significance will only mystify his hearers.

The shape of buildings in Bible days also has its bearing on our sermons today. In early days, poor people’s houses were made of mud and had only one room. When later, better class houses had two stories, the inhabitants reached the upper story by a stone staircase that led from the courtyard.

The roof was made of rushwood overlaid with earth and clay. Being flimsy, it was easy for the men with the palsied man to make a large hole in it (Mark 2:4). Also, unlike our gabled roofs, it was flat, so enabling the men to let their friend down through it. The flatness of the roof makes sense of two other passages. Rahab took the Jewish spies and hid them on the roof of her house covering them with stalks of flax (Joshua 2:6). Peter was on the roof of Simon’s house praying when he saw the vision that led him to go to Cornelius’ house (Acts 10:9). Not knowing Eastern houses had flat roofs, many hearers have been mystified by these three incidents.

Only when we are familiar with Eastern customs can we explain certain precepts in the New Testament. When our Lord sent out the twelve apostles He commanded: “Whosoever shall not . . . hear your words, when ye depart out of that house or city, shake off the dust of your feet” (Matthew 10:14 KJV).

William Barclay explains the significance of these words: “To the Jew the dust of a Gentile road was defiling; therefore when the Jew crossed the border of Palestine, and entered into his own country, after a journey in Gentile lands, he shook the dust of the Gentile roads off his feet, that the last particle of pollution might be cleansed away.” The Jewish cities or villages that refused the apostles were to be treated as if they were Gentile places.

Knowing Eastern customs will explain a practice unknown to us. Our Lord spoke to the Jews of a man who should say to his father or mother, “It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me” (Mark 7:11 KJV).

A person could go to the Temple and by a ceremony officially devote all his money and property to the Lord. Then, if his parents needed a gift from him because they were poor, he could refuse the request on the grounds that his money was “Corban,” dedicated to God. By this ceremony, a man could avoid the filial duty of providing for his parents.

Unless we know the biblical prac-

tice we shall think strange some actions reported in the Bible. Adonijah feared Solomon's coronation could mean his death. So he went into the tabernacle "and caught hold of the horns of the altar" (1 Kings 2:28). "Why should he do that? How did it help him?" our hearers will ask unless we explain the significance of Adonijah's action.

When the altar was made, God commanded that it should have a projection called a horn on each of the four corners. They became an asylum for a man who was a fugitive as an unintentional manslayer. While not expressly stated as such, this protection was inferred from Exodus 21:14. Adonijah grasped the horns of the altar for protection against Solomon's possible revenge.

UNLESS we inform him, a hearer can be confused when people in biblical times do as we do, but for a different reason. The Pharisees complained bitterly to the Lord that the disciples had not washed their hands thoroughly before they ate a meal (Mark 7:5). Our reason for washing our hands before a meal is hygienic. This was not the grounds of the Pharisees' criticism. The Jewish rulers were not familiar with the germ theory of disease. They were concerned only with ceremonial purity. A person could become ceremonially unclean by touching a Gentile or any other person who had been in contact with one who was ritually unclean. To

cleanse themselves from defilement they carefully washed themselves, being guided by an elaborate set of rules.

Again, unless we explain the relevant Eastern customs our hearers will fail to see the significance of a statement. Esau coveted some of Jacob's pottage. Jacob said he would give it only in exchange for Esau's birthright (Genesis 25:31). The Jewish laws of inheritance explain this demand. Men at that time did not make wills as we do. On a man's death his wife was passed by and his property was divided among his sons. The firstborn had two shares and the others one each (Deuteronomy 21:17). Esau being older was entitled to two-thirds of Isaac's estate and Jacob one-third. Jacob's bargain insisted on reversing the shares so he got twice what he would have expected.

Being familiar with an Eastern custom can prevent a person from gaining the opposite idea from what the biblical writer intended. Paul thanks God who "always causeth us to triumph in Christ" (2 Corinthians 2:14 KJV). Many preachers have used this verse to show that Christ gives us victory. The sentiment is true, but that is not what is said here. The highest honor given to a victorious Roman General was a triumph. The commander marched through the streets of Rome with state officials and the senate. Trumpeters heralded the procession. Prisoners of war followed. Paul sees Christ as the conqueror and him-

self in the conquering train.

Most serious of all, a person could easily misunderstand some words of Christ unless he knew the Oriental way of life. In response to Jesus' invitation to follow him, a man replied: "Lord, suffer me first to go and bury my father" (Luke 9:59 KJV). Jesus rebuked him with the words: "Let the dead bury their dead: but go thou and preach the kingdom of God." Was Jesus refusing a man the right to perform a son's last rites for his dead father? No. Had his father been dead, he would have been buried that day. The man's phrase is still used in the East, even where the father is in good health. It was a way of putting off a journey indefinitely. Hence, Jesus' rebuke.

Few of our hearers are acquainted with Oriental life, especially that of the biblical period. The information and the explanations we give will have all the freshness that makes a sermon attractive. We shall gain and hold the attention of all.

Our more thoughtful hearers will frequently be puzzled when the Bible refers to a custom that differs from ours. As we explain these differences, he will get the right meaning of the passage, the first step towards understanding God's message to him and obeying God's will.

END

THESE I HAVE HATED

(Continued from page 23)

ambulating), and their permissive parents. Strangely enough, they don't worry me overmuch when I am in the pulpit; but they edge me toward distraction when I'm in the pew. There are various semi-cures for the problem: a nursery; an exit by children under twelve from the service after twenty minutes; the withdrawal of the family after so many squawks. One satisfactory solution which I have seen is a soundproof room at the back of the church, into which the service is piped, but with plate-glass windows so that the inmates may see into the body of the kirk. My own solution is to agree with Ecclesiastes (Chapter 3) that there is a time for everything, with the understanding that when Jesus said: "Suffer little children to come unto me," he did not mean to the eleven o'clock service. If any of us construes otherwise, he is guilty of eisegesis. This phenomenon I have hated.

You realize, I hope, that the "Preaching Clinic" is written for *me* as much as for you, gentle (or angry) reader. Having re-read this effort, my reaction is threefold. First, I hope I don't do these hateful things. Second, I mustn't do them. Third, I won't do them; so help me, God.

END

**Back Cover: The Capitol Building at Night, Washington, D.C.
Photo by Gene Ahrens.**

When Father Is a Chaplain

By Bonnie Newton

TO THE CASUAL passerby, the attractive home in the middle class Yuba City, California, neighborhood seems like the average, happy suburban dwelling. But it is not average. The mother has a special problem — keeping absent father not only part of the family but *head* of it.

Tonight, Chaplain Schade will not come home. Instead, Mrs. Schade and her two teen-age daughters will listen to his voice on a tape, recorded five hundred miles away at Long Beach, California. Another of his tapes will be played at Indiana University by the oldest daughter Becky. Tapes have come from southern California for only two months. More frequently, they have traveled from a ship halfway across the world.

In 1964, the Reverend Sigmund Schade was pastor of El Sobrante

Methodist Church (California) and Protestant Reserve Chaplain for Treasure Island. Although church membership was growing, he felt personal counseling and preaching were more rewarding to him than ever-increasing administrative details.

When the government letter arrived saying chaplains were needed in Vietnam, he gave the call serious consideration. He knew enlisted men's problems; during World War II, he served in the Navy three years as an enlisted man on the U.S.S. *Bangust* in the Pacific Theater.

The Reverend Schade and his wife Martha discussed and prayed about the proposed change. The family was comfortably situated in El Sobrante. The girls did well in school. Mrs. Schade, a graduate of Westmont College, Santa Barbara

— as is Chaplain Schade — played the organ for church services. She had taken an active role in church music since his first pastorate at Epworth Methodist Church (now Bethany), San Francisco. She also gave private piano lessons.

However, she felt it was most important that Sigmund follow the calling where he could be of greatest service.

The Reverend Schade accepted the invitation to return to active duty in the Navy as a chaplain. Rebekah, then 14, Marilyn, 11, and Cindy, 8 (tall blondes like their mother), adjusted readily: they knew their father enjoyed the two-weeks' Reserve Sea Duty cruises he went on once or twice each year as Reserve Chaplain. He often called on his "parishioners" down in the boiler room, sick bay, brig, and other hard-to-reach places.

Martha assumed that the drastic change meant foregoing her musical scholarship from St. Louis Institute of Music to attend a piano teaching seminar in Salzburg, Austria. Her husband pointed out that her mother, in Yuba City, had offered to keep the girls; they were giving up the parsonage; and Sigmund didn't know where he would be assigned after the eight weeks' Chaplains' Indoctrination Course in Rhode Island.

So Mrs. Schade journeyed to Europe; Lt. Schade went to Newport; and the girls came to Yuba City!

Martha's seven-week tour in-

cluded music festivals in eight countries. In Paris at the tour's end, she received her husband's letter: his assignment was sea duty with marines from Camp Le Jeune, North Carolina. Back in Rhode Island, she attended Sigmund's graduation ceremonies. Then she flew to California for the girls while he drove on to North Carolina.

Family Life in the Military

Although Chaplain Schade was at home in the military, it was new for Martha. She took part in chaplains' wives and officers' wives groups. While his battalion was deployed to the Mediterranean, Sigmund fell ill with hepatitis and was hospitalized for eight weeks. But by now, Martha was too busy to worry unduly. She took her daughters to church activities and played the chapel organ for weddings and services. She attended classes in entertaining and modern dance, studied piano pedagogy, speed-reading, and piano.

Released from the hospital, Chaplain Schade rejoined his unit at Rota, Spain, and returned with it to North Carolina.

By the end of his tour of duty, Sigmund had not received orders. His commanding officer counseled him to act as if he were staying at Camp Le Jeune. He was granted a thirty-day leave. The family made arrangements to visit friends and relatives in California—including buying a larger car for the trip. Suddenly, he received orders to re-

port in one week to Brooklyn, New York, for extended sea duty! The leave was cancelled.

On a dark, stormy night the Schade family drove up to Brooklyn in two cars. They hunted for a house for several days, located and bought a home in Hazlet, New Jersey. The following day, Mrs. Schade and the girls waved good-by to father, who shipped out on an Army transport moving troops and dependents between the United States and Vietnam.

Mrs. Schade fought the cold, lonely feeling of being far from home, not knowing anybody, living in an empty house, not even knowing when the furniture would arrive. When it did, there was a noticeable gap—there was nothing in the living room, dining room, or master bedroom! In both El Sobrante and North Carolina, they had lived in furnished homes.

She followed the buying rule learned from other mobile families: always buy versatile furniture. The number and sizes of rooms change. Bunk beds and sectional living room pieces are good investments. Basic colors give good service.

On that first Christmas three thousand miles from home, without Sigmund, she developed inner resources she didn't know were there. Like other families with usually absent fathers, she learned to be capable when her husband was gone—and feminine and helpless when he returned.

She continued coping with all

kinds of environments—which has included humidity, mildew, mice, cockroaches, and weevils. She kept financial records such as moving costs, especially the amount above the government's reimbursement. She filled out income tax forms—even won an argument with an IRS agent who tried to disallow certain costs!

On the brighter side, she met more of the congenial people whose friendships she cherishes. She still corresponds with, visits, and is visited by many of them. She set aside weekly letter-writing time.

The girls sang in the Methodist choir; Becky was president of MYF; Marilyn, active in Youth for Christ, graduated from 8th grade and was voted "Most Ambitious."

After nine months, Father was home for ten days and then gone again.

Martha kept family life structured. The girls helped cook and kept their rooms orderly. They learned to sew. On Saturdays each did an extra job such as waxing, or polishing chrome. When dating started, she made decisions alone—until the next tape arrived from Father. Then, as now, Mrs. Schade was there when the boy arrived, knew where they were going, how they were going, and what time they would return.

She gave piano lessons and chartered another trophy-winning chapter of Pi Mu.

At the two-year tour's end, Chaplain Schade arrived back in New

Jersey for Becky's graduation from Raritan High School. At the ceremonies, he gave the invocation, Marilyn played her flute in the band, and Becky (voted "Most Likely to Succeed") was awarded the school's highest scholarship.

Becky went to St. Louis, Missouri, for the Progressive Series Piano summer course, and that fall enrolled at Indiana University. Meanwhile, the family drove to Fountain Valley, California, where Chaplain Schade was stationed as Protestant Chaplain for Terminal Island.

For one-and-a-half years, Chaplain Schade conducted services on Terminal Island. He had shore study and was home. He secured stained glass windows for the chapel. Martha played the organ for weddings; she also gave piano lessons and studied voice.

Back to Mother's Hometown

When her husband received orders to fly to Japan on February 19, 1969, to meet the Navy ship *Annapolis*, Mrs. Schade decided, with his approval, to move to Yuba City. Although the girls had traveled widely, they had lived in their mother's hometown only during visits. Mrs. Schade had her roots there. Her daughters had aunts and uncles and cousins. She believed it would be an enriching experience.

The previous year, the Schades (after selling their vacation cabin) had invested in a Yuba City three-bedroom house, which they rented

out, thinking they might live there someday. Little had they planned it would be this soon!

So on February 1, Comdr. Schade moved his family north. For several weeks he painted, installed a dishwasher, and otherwise improved the home property until he flew to Japan.

Mrs. Schade and the two girls settled into their new life. Conveniently, there was a soundproof, attached garage—quickly converted into a piano studio with two upright pianos, a desk, and music.

Marilyn and Cindy explored the schools. Marilyn found that the high school has an excellent music department. She played flute in both marching and concert bands. She played piano for jazz band. Later, she was selected for "Chamber Singers," the highest singing group.

Privately, she studied with concert pianist Eda Jameson (her mother's teacher also!) and later became Grace Methodist Church organist.

Cindy played clarinet in her school band and sang in the chorus.

When summer came, Becky (home from college) and Marilyn worked on a tomato harvester to earn school clothes. Becky has also worked as an office helper. Presently she makes pizzas in a pizza parlor in Bloomington to help with college expenses. Marilyn, energetic and extrovert, worked as a maid both in a motel and in private homes. For Cindy, the summer's high point was obtaining her own

horse.

Chaplain Schade's expected year overseas turned out to be only eight months. In October, 1969, after several weeks at home, he reported to Long Beach as staff chaplain for Amphibious Squadron 11, holding services on squadron ships in port. Mrs. Schade and the girls made plans to join him at the end of the school year.

Maintaining Father's Image

Martha is sometimes asked by other mothers which methods she uses in keeping far-flung family members welded into a unit. Most important in her family, she feels, is maintaining father's image before the girls. One device is the tapes—sent every other day, with everyone saying something. Father mails a special tape on birthdays. There are letters and phone calls.

What is luxury for many families is necessity for the far-flung family. Occasionally the telephone bill is as *low* as \$30. Airplane flights make the difference between being able to come home or not come home at all.

She encourages the girls to discuss past experiences they shared with father. They make future family plans including father. Keeping traditions alive and making vacations out of moves gives them a sense of being a unit.

Difficult for the lone wife is exclusion from social events—being relegated to a world of women and children, except for those rare times

her husband is home and she is *escorted!* Military wives near a base are included in activities: other wives know that their husbands may be absent next.

Martha tries to benefit from whatever is offered by the area she is in. She involves herself in church, community, base, and school events. Her husband takes part when possible. Last October, the Schades, other parents, and the teacher took the German Club—consisting of Marilyn and two other German IV students—to Sacramento to dinner.

She feels strongly that the lone wife needs her own worthwhile interests. She believes herself fortunate with a musical career, more flexible than an outside job.

She advises mobile families to keep debts low, always be ready for a move, and to stay within a budget. Weekly trips to the PX for groceries, gas and sundries help stretch the budget. Flexibility is important. A sense of humor is vital. Cars break down. Sometimes an extra car (due to a changing situation) must be sold. The wife must manage many moves alone. Sometimes a house has a dishwasher—other times not.

Some incidents only seem humorous later. One night Martha drove onto a crowded dock to meet Sigmund's ship. Finally, she found a vacant spot and parked; she and the girls ran toward him. Puzzled, she wondered why he waved wildly from the ship's rail and yelled in displeased tones: "Go back! Go

back!" This was a fine welcome!

At last she understood—she had parked her car with the vehicles being loaded aboard ship for transport overseas. Fortunately, she was able to rescue it in time.

Mother must occasionally help Father adjust to changes. Being home infrequently, he remembers "his little girls." *Suddenly* (it seems to him), they are dating, wearing eye makeup and miniskirts.

In spite of some difficult times, Martha feels the benefits of the past five-and-a-half years—in addition to Sigmund's being able to follow his chosen work—far outweigh the disadvantages. She would not give up her memories or friendships. She believes that her children are more mature because they have been able to see how people live in different parts of the country.

"We always felt we had a home," Martha says to friends who ask. "We just looked for a house to put it in."

END

Perhaps the most valuable result of all education is the ability to make yourself do the things you have to do, when it ought to be done, whether you like it or not.—Thomas H. Huxley

I believe you can mix religion and politics—and that you must, for the sake of relevancy in religion and justice in politics. I also believe you can render unto Caesar, as God's man in public service.—Wm. M. Dyal, Jr.

BOOKS

God's New Israel: Religious Interpretations of American Destiny. Edited by CONRAD CHERRY. Prentice-Hall. 1971. 381 pp. \$8.95 cloth, \$4.95 paper.

The editor traces America's understanding of her destiny in selected public statements and papers from colonial times to the present. A meaty, stimulating collection of readings with helpful introductions to the various sections showing how the "mythology" is adapted to historical changes. A profitable exercise in reflection even at points where the reader will mentally resist or argue with the editor's emphasis or interpretation. —A.R.A.

The Evasive Peace: A Study of the Zionist/Arab Problem by JOHN H. DAVIS. New World Press. 1970. 136 pp. \$2.95 paper.

A review of the Arab-Israeli troubles from the beginnings of Zionism. The author directed United Nations relief and refugee programs in the Middle East and is sympathetic to the position of the Arab nations concerning the status of Palestine.

Quest for a Black Theology edited by JAMES J. GARDNER, SA and J. DEOTIS ROBERTS, JR. Pilgrim Press. 1971. 111 pp. \$5.95.

A symposium on black attitudes and understandings regarding religion, the church, and theology in terms of both heritage and future. Informative chapters, most of which are written with great feeling and passion.



Selecting the proper type is step number one for the man who runs the "Brink Press."

The Chaplain Is a Printer

NAVY CHAPLAIN Frederick W. Brink not only preaches the word, he also prints it. As Senior Chaplain for the U.S. Atlantic Fleet, based at Norfolk, Va., Captain Brink finds countless opportunities to put his hobby of printing to use. Mrs. Brink presented him with his first press five years ago. Now he has three presses and over one hundred cases of type. When the Brinks are printing, their living room takes

on the appearance of a print shop. Last year they printed over 150 different items, ranging from simple business cards to 50-page books.

One of the first items the Chaplain printed was a personal business card, which states "we print for the fun of it." Many of the printing projects relate directly to his job, taking the forms of sermonettes and moral guidance booklets. However, not all of his projects follow this

PRINTER



THE BRINK PRESS

Established 1965

Products of the "Brink Press" . . .
links with yesteryear.

pattern. Chaplain Brink tells of the wood-cutter who complained that, while he gave excellent service, he was short of customers. Learning that the man couldn't afford to advertise, Chaplain Brink decided to help. On his next visit to the Brink home, the man was given a package of personal business cards printed by "The Brink Press."

Then, there was the friend whose 14-year-old daughter wrote poetry. Asked if he would, "print a few," Chaplain proceeded to print a 40-page, limited edition booklet which is now a proud family possession. Chaplain Brink's interest in printing has broadened considerably since he began his unique hobby. He has become an avid collector of type. Chaplain Brink's collection boasts several pieces of early hand-carved wooden type. He also has some metallic comic strips that were

Taking the first proof . . . a sample of the product.





Chaplain Brink enjoys the satisfaction of jobs well done.

used to print newspaper funnies in the thirties.

Membership in the National Amateur Printer's Association is a great help to the Chaplain. Members of the Association exchange ideas and help each other locate wanted items. Other help comes his way through personal contacts made

during his service career. The author of numerous printed articles he has also had three books published. However, he is quick to point out that as an author he has no desire to become his own publisher. Printing is simply a very interesting hobby.

END

AT YOUR SERVICE

Mainstream is an agency which is set up to be a "door-opener" for new opportunities of work and service for clergymen including chaplains and others in specialized ministries. For further information write them at 1422 Chestnut Street, Suite 815, Philadelphia, Pa. 19102. Phone (215) 564-3668

Is Life a Fun House?

By Earl B. Wantz

WHEN I WAS a small lad I lived in a part of the country where each year "school days" were held at the local amusement park. All the students in the country schools were given a number of free tickets to be used on various rides and games in the park. There was the merry-go-round, the scooters, the roller coaster, and many more attractions which fascinated our young emotions. I often remember those carefree days with hundreds of other young people.

Looking back now on those days at the amusement park, one event always stands out. That event was the thrill of the fun house. Maybe some of you have been in an amusement park fun house and know about the series of events which take place. Let me describe them for you.

We entered the fun house and began wandering along the pitch-black corridors with their many eerie obstacles. One moment we would run into a dead end . . . again the floor would be slanted . . . or the hall way would become very narrow . . . there were the curved sliding boards . . . sudden spurts of air blowing all around us . . . people laughing, shouting, screaming, groping along the tricky dark passages.

This was all very thrilling, but one spot stands out in my mind above all others. It was the "room of mirrors." Mirrors lined the walls around the room, and as we proceeded to each mirror in turn we saw ourselves reflected in many different forms. One mirror caused us to look long on one side and short on the other. This mirror made our heads look huge; that one pictured us with long

legs and short bodies. Everywhere we glanced we saw ourselves distorted, warped, twisted, unshapely, unrecognizable. It was amusing and we all thought it fun.

HOWEVER, now as I look back on those experiences in the fun house, they seem to be telling me a truth about life. Sometimes life is really distorted, and it's not because we are looking into a fun house trick mirror. In reality we are often disfigured, twisted, sick, unshapely, and even painfully different. As we live daily we suddenly realize that life thrusts many distortions upon us. Freak accidents, misunderstandings, disease, and wars, cause us to become temporarily or even permanently distorted. We find ourselves not amused by what once seemed funny. We discover that life is harsh, blunt, and often hopelessly out of focus. What appeared to be a heroic war of liberation from back home now takes on a grim realism of loneliness, separation, long hours of tedious work, and sometimes death. Life is not a fun house, and the images we see of ourselves in the mirror each morning while shaving are not reflections from intentionally distorted mirrors. The images are you and me, real, living, stripped of all pretensions. Lines of concern furrow our brows; eyes with a far-away look stare back at us; hair a little thinner, or more gray tops our foreheads; gaunt expressions etch our faces, revealing mixed emotions of last night's sleeplessness, heavy responsibilities, or excessive drinking. It's all very real and disturbing.

When I roamed carelessly through a fun house near Hanover, Pennsylvania as a boy, mirrors which distorted me seemed funny. Life's real images reflected in my face and yours each morning are seldom funny. They often reflect a blurred image of a child of God who has lost much of his original luster.

It becomes more starkly obvious to me daily that we each need to look into the word of God intently, and attempt to discover what our creator intended us to be. If we do this we may once again begin to reflect his peace, security, stability and love. He will help us again become people who see in our mirrors reflections of a faith and confidence. Life will again become more of a "fun house," an experience which has its sober moments, but also its time to smile, to live, to laugh with others, and even at ourselves. We will discover that life does not need to become a distorted reflection. It can be an ever growing likeness and image of its creator who intended it to be a "fun house," filled with, love, peace, joy, and deep meaning.

END

INTRODUCING

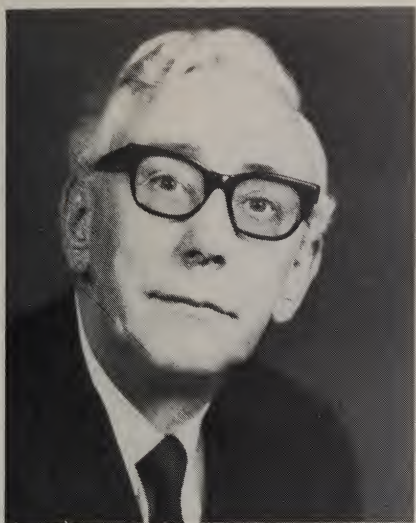
Representatives to the General Commission on Chaplains and Armed Forces Personnel



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Churches of God in North America,
Findlay, Ohio**



**The Rev. Dr. S. S. Hodges, Progressive National Baptist Convention, Inc.
Washington, D.C.**

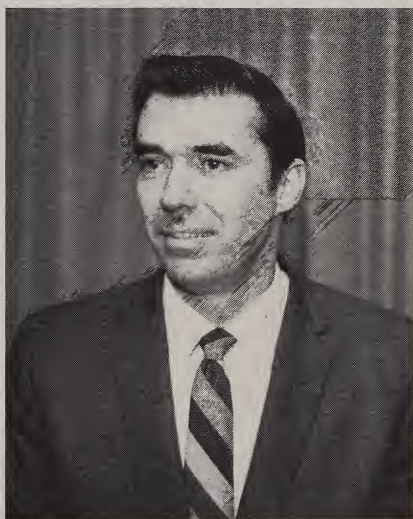


The Rev. Dr. Edward Lawlor, chaplaincy endorsing official of the Church of the Nazarene, Kansas City, Mo.



Col. C. Emil Nelson, Salvation Army, New York City, N.Y.

The Rev. Dr. R. Van Heukelom, Reformed Church in America, Orange City, Iowa



The Rev. Bruce A. Rich, chaplaincy endorsing official for the North American Baptist General Conference, Forest Park, Illinois.



NEWS ROUNDUP



HYATT BECOMES NEW ARMY CHIEF OF CHAPLAINS

On 21 April President Richard M. Nixon nominated to the Senate the appointment of Chaplain (Brigadier General) Gerhardt W. Hyatt (Lutheran-Missouri Synod), as Chief of Chaplains, Dept. of the Army, with promotion to the rank of Major General.

Chaplain Hyatt was born in a parsonage at Melfort, Saskatchewan, Canada. He completed high school and junior college at Concordia College, Edmonton, Alberta. He attended Concordia Seminary, Saint Louis, Mo., from 1939 to 1944. The seminary in 1969 conferred on him the honorary degree of Doctor of Divinity.

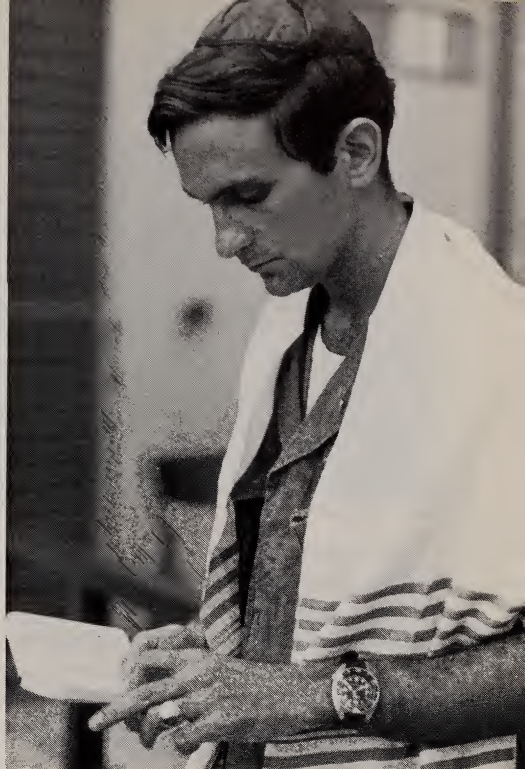
Responding to the call for chaplains during WW II, he was commissioned a first lieutenant in the Army Chaplain Corps in June, 1945. Since that time his assignments have been numerous and varied: Transport chaplain; staff of the Chief of Chaplains; Command and General Staff College; Army War College; Division Chaplain; Deputy Chaplain, Europe; Senior Staff Chaplain in Vietnam, etc.



On many assignments, during off-duty hours he has been active in establishing Lutheran missions. Chaplain Hyatt is married to the former Elda Rose Mueller. They have two children: Ruth Hannah and Matthew Leavenworth.



LAY LEADERS OF CAM RANH BAY
Air Force MSgt. Donald E. Brewer of Winters, Ca., ministers to his congregation in Cam Ranh Bay, members of the Church of Christ. Sgt. Brewer is noncommissioned officer-in-charge of the production analysis section of the 483d Tactical Airlift Wing.



PRAYER LEADER—Dr. (CAPT) Jeffrey M. Greene, a general medical officer at the 483d USAF Hospital leads a worship service for men of the Jewish community in Cam Ranh Bay, Vietnam. Lay leaders spend much of their off-duty time conducting religious services.



LEADERSHIP. CAPT Paul R. Millar of Pleasant Grove, Utah, speaks from the pulpit to a congregation of the Church of Jesus Christ of Latter Day Saints (Mormon). CAPT Millar is finance officer during the day; but most his off-duty time is spent giving spiritual guidance to airmen.



Miss Rita Sutt is a new Civil Air Patrol chaplain, the second woman to be so appointed. Miss Sutt is an ordained minister of the Christian Churches (Disciples). In 1964 she received a Master of Divinity degree from Christian Theological Seminary. Since 1966 she has found spare time to serve CAP in the grade of technical sergeant. Her regular occupation is counselor, Indiana Women's Prison, Indianapolis.



CHAPLAIN DIES ON EASTER DAY

A helicopter crash in Vietnam on 11 April 1971, Easter Day claimed the life of Army Chaplain (CAPT) Merle D. Brown. Chaplain Brown was a Lutheran. He was born 1 Oct. 1938 in Butler, Pa. He was a graduate of Capital University in Columbus, Ohio, in 1961 with a BA and in 1965 he was graduated from Evangelical Lutheran Theological Seminary also in Columbus with a BD.

Chaplain Brown came on active duty in November 1969 and was assigned to Vietnam August 1970. At the time of his death he was serving with the 198th Infantry Brigade of the 23d Infantry Division.

Chaplain (COL) John A. Lindvall, USA (Ret.) was named Vice President of Southern California College at Costa Mesa on 1 June, 1971.





STRAIGHT TALK. Tan Son Nhut, Vietnam. Church leaders meet with General Clay (L-R): Gen. Lucius D. Clay, Jr., Seventh Air Force Commander, meets with the Rev. Robert Marshall, President of the Lutheran Church of America; The Rev. C. Edward Brubaker, former chairman of the General Commission on Chaplains; Dr. William P. Thompson, stated clerk of the United Presbyterian Church; and Rev. Robert Moss, President of the United Church of Christ. After meeting with Gen. Clay, the four men spoke at a forum on a number of contemporary subjects. At far right is U.S. Army Chaplain (COL) John W. Betzold, Hq. Mil. Assistance Command, Vietnam.

Two senior "sky-pilots" have been taking flying lessons recently. Ch, COL, Vincent Merfeld, left, and Ch, COL, Ralph Pace check out small airplane of type in which they are taking flight training at Maxwell Air Force Base, Ala. Chaplains Pace and Merfeld direct the national chaplaincy program of the Civil Air Patrol from their office at Maxwell.





CHAPLAIN, COL. K. L. LEVITAN, USAF, RECEIVES CHAPLAIN OF THE YEAR AWARD

Chaplain Levitan of the Logistics Command at Wright-Patterson AFB was given the Reserve Officers Association "Chaplain of the Year" award for 1971.

Chaplain Levitan has been on active duty for 21 years. He is a writer and has served as a consultant on Jewish affairs to the Armed Forces Chaplain Board.

Previous winners of the ROA award are as follows:

- 1959 MAJ Nash P. Geany
USAF—Roman Catholic
- 1960 COL John K. Connelly
USAR—Roman Catholic
- 1961 LT Don C. Alexander
USN—Cumberland Presbyterian
- 1962 COL Samuel M. Bays
USAF—Southern Baptist
- 1963 LTC Maurice S. Kleinberg
USAR—Jewish

- 1964 CAPT John T. McLaughlin
USNR—Roman Catholic
- 1965 LTC Floyd M. Patterson
USAF—Methodist
- 1966 LTC Hugh F. Lecky, Jr.
USN—Lutheran
- 1967 COL James A. Connett
USA—Methodist
- 1968 LTC Carl W. McGeehon
USAF—Presbyterian
- 1969 CAPT Edward J. Hemphill, Jr.
USN—Methodist
- 1970 COL George T. Casey
USA—Roman Catholic



The Pentagon Chapter of the Air Force Sergeants Association had presented a check for \$200 to Chaplain, COL, Simon H. Scott, Jr., Senior Installation Chaplain at Bolling AFB, Washington, D.C. to be administered on behalf of the families of deceased Vietnam veterans living in the area, and other needy persons. The presentation was made by MSgt Chas. W. Banister, and TSgt Elmer L. H. Lowe, Sr., president and third vice president respectively of the Pentagon Chapter. Looking on is Ch, CAPT, Hugh R. Kinsey, project officer for Thanksgiving and Christmas aid to the needy.



BOOK NOTES



PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

From State Church to Pluralism
by FRANKLIN H. LITTELL. Macmillan.
1971. 225 pp. \$1.95 paper.

A revised and updated edition of the author's well-received book of ten years ago. An excellent summary and interpretation of persons, events, and movements which figured significantly in the religious aspect of American history.

The Psalms for Modern Man by
THE AMERICAN BIBLE SOCIETY. 1970.
211 pp. 11 cents paper.

Readable and reverent, the Psalms are written in a vocabulary and phrasing to which modern man can readily respond.

A Tired Ol' Cat Named "Job" by
LLOYD BAKER. Warner Press. 1971.
64 pp. \$1.00 paper.

A book of droll cartoons about a somewhat bedraggled cat who has a secure and affectionate place in a household with typical church interests and activities.

Search by DIANE KENNEDY PIKE.
Pocket Books. Simon & Schuster.
1971. 191 pp. 95 cents paper.

This is an economy edition of the Doubleday story of the ordeal and

death of Bishop James Pike in the Judean desert country. A fascinating mix of heroism and psychic experience written by Mrs. Pike.

One Divine Moment. Edited by
ROBERT E. COLEMAN. Fleming H.
Revell. 1971. 123 pp. \$3.95 cloth;
\$1.95 paper.

Early last year a powerful religious stir occurred unstructured on the campus of Asbury College, Wilmore, Kentucky. It spread to many other places and apparently was a very remarkable manifestation of the spirit of God at work. Witnesses to this experience and its development give their personal accounts. A candid and intriguing record of something big in God's outreach to human beings today.

A History of Christianity in Japan by RICHARD H. DRUMMOND.
Eerdmans. 1971. 397 pp. \$4.95 paper.

An absorbing, informative and magnificent Christian saga about which the author says in summary:

Perhaps no Christian community has suffered physically and mentally for the sake of the faith to a greater extent than that of Japan. Indeed, one may even ask before

God whether the missionary imperative of the gospel can be ethically justified in the case of Japan when he sees the consequence wrought by obedience to it there.

An excellent study to read before, during, or after any assignment in Asia and particularly a tour of duty in Japan.

How to Succeed in Your Life's Work by MACK R. DOUGLAS. Droke House. 1970. 240 pp. \$4.95.

Using a straightforward, brisk style, the author outlines and analyzes personal and career success in practical, human interest terms. The book is loaded with quotations and pertinent illustrations from well-known and highly successful people.

He Is the Still Point of the Turning World by MARK LINK, S.J. Argus. 1971. 120 pp. \$3.90 paper.

A delightful book in both its content and color illustrations. Sensitive, well-chosen lines from the author and from other writers make the book a feast of reflection on Christ and human response to him. It is virtually a new kind of book with its rich visual appeal.

Religion and Change in Contemporary Asia. Edited by ROBERT E. SPENCER. University of Minnesota Press. 1971. 172 pp. \$6.50.

A scholarly survey of the subject as applied to China, Japan, Vietnam, India, Burma, Pakistan, and Indonesia. Each country is treated by a distinguished expert. An informative, highly readable introduction to the current role of religion in the respective areas.

Soldier of God by EVELYN BRASTED. Carlton Press. 1971. 338 pp. \$5.00.

This book is a biography, a family chronicle and love story, all in one.

The military chaplaincy would be greatly benefited if we knew as much and had readily available in similarly printed form, such a detailed story of the life and influence of all the men who have served as Chiefs of Chaplains. The fourth Chief of Army Chaplains, Alva J. Brasted (1933-1937), receives a well-deserved tribute in this biography affectionately written by his wife.

A New Ethic for a New Earth edited by GLENN C. STONE. Friendship Press. 1971. 172 pp. \$1.95 paper.

A good introduction to appreciation for and stewardship of the earth for modern man.

ADDRESSES OF PUBLISHERS

AMERICAN BIBLE SOCIETY, 1865 Broadway, New York N.Y. 10023

ARGUS COMMUNICATIONS, 3505 N. Ashland Ave. Chicago, Ill. 60657

CARLTON PRESS, 84 Fifth Ave., New York, N.Y. 10011

DROKE HOUSE PUBLISHERS, INC., Box 683, 1109 S. Main St., Anderson, S. Car. 29621

WM. B. EERDMANS PUBLISHING Co., 255 Jefferson Ave., S. E. Grand Rapids, Mich. 49502

FRIENDSHIP PRESS, Room 753, 475 Riverside Dr., New York, N.Y. 10027

FLEMING H. REVELL Co., Westwood, N.Y. 07675

THE MACMILLAN COMPANY, 866 Third Ave, New York, N.Y. 10022

NEW WORLD PRESS, 135 E. 44th St., New York, N.Y. 10017

PILGRIM PRESS, 1505 Race St., Philadelphia, Pa. 19102

POCKET BOOKS, 630 Fifth Ave., New York, N.Y. 10020

PRENTICE-HALL, INC., Englewood Cliffs, N.J. 07632

UNIVERSITY OF MINNESOTA PRESS, Minneapolis, Minn. 55114

THE WARNER PRESS, 1200 E. Fifth St., Anderson, Inc. 46012

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Due to an abnormal delay in processing material for the July-August issue of THE CHAPLAIN, it was necessary to combine two issues of the magazine into one for the period July through October. We appreciate the forbearance of our readers.

—A.R.A.



